SOCIAL PSYCHOLOGY
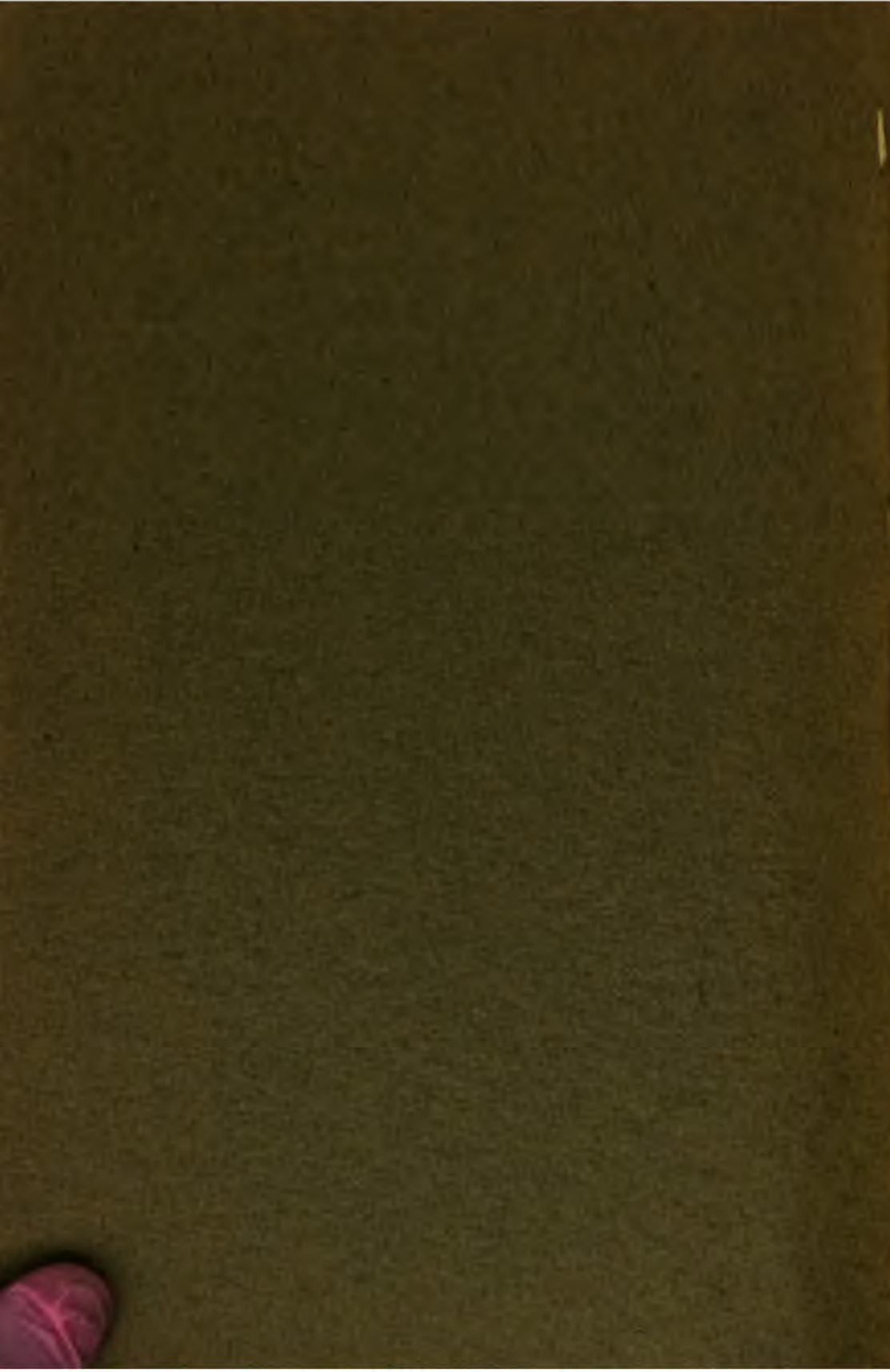
BOGARDUS

SOCIAL PSYCHOLOGY

QUESTIONS AND READINGS IN
SOCIAL PSYCHOLOGY

BY

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CONTENTS

I. Introduction
      (1) The field.
      (2) Methods to be pursued.
      (3) The literature of the subject.

II. Psychological Bases of Social Psychology
      (1) Instinctive bases.
      (2) Habitual bases.
      (3) Conscious bases (affective, cognitive, volitional).

III. The Social Characteristics of the Individual
      (1) The social instincts (gregarious, sex and parental, curiosity, combative, acquisitive).
      (2) Sympathy, the sentiments, language, play.
      (3) Laughter.
      (4) The social self, the looking-glass self.

IV. The Social Characteristics of the Individual (cont.)
      (1) Suggestion
      (2) Imitation.

V. The Social Operation of Suggestion and Imitation
      (1) Contemporary and fashion imitation.
      (2) Custom imitation.
      (3) Rational imitation.

VI. The Psychology of the Group
      (1) Types of groups.
      (2) Group conflicts.
      (3) The psychology of the crowd.

VII. The Psychology of Leadership
      (1) Types of leadership
      (2) Qualities of leadership

VIII. The Psychology of Social Control and of Social Progress
      (1) Group coercion.
      (2) Individual ascendency versus social ascendency.
      (3) A theory of social progress.

CHAPTER I

INTRODUCTION

There are few scientific studies which are more practical than is the study of social psychology. No data are closer at hand or more continually used. There is no one who in performing the daily work of life, does not continually make use of the data of social psychology, or who is not subject to the operation of these forces.

1. The field of the subject is indicated by the table of contents. 2. The methods to be used in this study are the scientific ones of observation, collection of facts, analysis, and the working out of laws. 3. The literature of the field is vast, and growing. A selected list of books is given at the close of this monograph.

1. What do you think of when the term "social psychology" is mentioned?
2. Distinguish between individual psychology and social psychology.
3. Distinguish between structural psychology and functional psychology.
4. What aims may one have in studying social psychology?
5. Explain: "The older psychology was individualistic in its interpretations."
6. Would you expect that the study of social psychology would make you more dependent upon others, or more independent?
7. What meaning do you see in the terms "social ascendency" and "individual ascendency?"
8. Why has the American been primarily an individualist?

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PSYCHOLOGICAL BASES OF SOCIAL PSYCHOLOGY

The study of social psychology is based primarily on a knowledge of psychological principles. These principles may be divided into two classes, structural and functional, or those describing the states of consciousness and those describing the mind in action. It is with the latter group of principles that we are here concerned.

The actions and reactions of the mind may be divided into three types: (1) instinctive, (2) habitual, and (3) conscious. The last mentioned type, namely conscious reactions, has three phases: (a) affective, (b) cognitive, and (c) volitional.

Instinctive Reactions

1. Define instincts biologically.
2. Define instincts psychologically.
3. Define instincts sociologically.
4. Give three illustrations of the statement: Social institutions rest upon the basis of instincts.
5. Why are instincts common to people of every race?
6. Why can instincts never be eradicated from the mental constitution of the individual?
7. Give the most striking example of purely instinctive action that has come to your attention.

Habitual Reactions

1. Criticize: He instinctively closed the door after he entered the room.
2. Explain the origin of habits.
3. What is the underlying purpose of habits?
4. Explain: (a) This process of building up new habits is the method by which the individual grows. (b) It is also the method by which society progresses.
5. Illustrate: One's strength of character is due to habit.
6. Illustrate: "Habit is the bank into which consciousness puts its deposits."
7. Illustrate: Habit is a time-saver.
8. What is the habit of greatest usefulness that one can form?
9. Explain: Habit is not second nature.

10. Explain: "The population of London would be starved in a week if the flywheel of Habit were removed."
11. Is it true that whatever is worth doing at all, is worth doing well? Why?

Conscious Reactions

(General)

1. When is a person most conscious?
2. When does consciousness appear in the experience of the individual?
3. Qualitatively, which is a higher act: writing or walking; thinking or writing; deciding "no" or deciding "yes"? Why, in each case?

(Affective)

1. Define a feeling?
2. What does a pleasant feeling signify?
3. Why are human beings remarkably the same in respect to their feelings?
4. Why is it difficult to argue against the feelings?
5. What is an emotion?
6. Is anger a good guide to action? Is national anger a good guide to national action?
7. Why are children afraid of the dark?
8. Describe the physical expression of (a) a happy face, (b) a sad face, (c) an angry face; and explain the relation of the given facial expression to the given emotion.

(Cognitive)

1. Why do you think?
2. Why are you thinking now?
3. When do you do the least amount of thinking?
4. When do you do your highest grade of thinking?
5. Illustrate: Cognition plays the decisive rôle in adapting the organism to its environment.
6. What is reason?
7. What is the supreme function of reason?
8. What do you do when you remember?
9. Is the average person of today less able to remember than the average person of three centuries ago?
10. "Why does a squirrel need to be more intellectual than a fish?"
11. "Why does an architect need to be more intellectual than a mason?"
12. "What kind of acts can you perform best when not thinking of them?" Why?

13. Explain: "No two individuals can ever think alike, whilst any number can feel alike."
14. Bring to the class an advertisement which appeals to the intellect. To the feelings.
15. Give an illustration of ancient feats of remembering. Of current remembering.
16. Which tends to act the quicker, the feeling side or the cognitive side of consciousness?
17. Explain: "The tap-root of selfishness is weakness of imagination."

(Volitional)

1. Explain: Thought is motor; also, ideas are dynamic; also, the motor character of an idea.
2. Define volition.
3. "Do men base their decisions upon evidence or seek evidence to justify their decisions?"

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(Instinctive Reactions)

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CHAPTER III

THE SOCIAL CHARACTERISTICS OF THE INDIVIDUAL

The instinctive reactions of an individual may be classified as individual and as social. It is with the latter group that social psychology is primarily concerned. The leading social instincts which will be discussed here are (a) gregarious, (b) the sex and parental, (c) the curiosity, (d) the combative, and (e) the acquisitive. In addition to the social instincts, there are certain other fundamental characteristics of the individual that operate socially, such as sympathy, the sentiments, language, play, laughter, the social self, the looking-glass self.

(The Social Instincts)

1. What is meant by the gregarious instinct?
2. Why do the working classes on holidays rush to the places where the crowds are?
3. Why is the country considered dull by so many people?
4. What kind of excitement sets off the curiosity instinct?
5. Do you think there is a connection between the curiosity instinct and scientific tendencies?
6. Has the operation of the acquisitive instinct led to social or anti-social results?
7. Are the fighting impulses to be ruled out entirely, or to be directed along higher lines?
8. Is the fighting instinct necessary to social progress?
9. What has rendered unnecessary the bodily combat of individuals in order to settle disputes?

(Sympathy, the Sentiments, Language, Play)

1. "In what way does sympathy break down as a factor in social control?"
2. "Why is it not enough for a man (business) to be a sympathetic husband, parent, and neighbor?"
3. Explain: Every citizen should indulge now and then "in a debauch of capricious and sympathetic giving, simply to keep alive in himself the springs of divine and spontaneous charity."

11

4. How would you define the sentiment of love?
5. What is the social value of love?
6. What is the social value of hate?
7. Define jealousy.
8. What is meant by language?
9. Is the origin of language individual or social?
10. What is mimetic language? pantomimic language? vocal language?
11. Explain: A gesture is a syncopated act.
12. What is play? Its social influence?
13. "Why is a mason piling up brick, working, and a child piling up blocks, playing?"

(Laughter)

1. Is laughter a topic important enough for serious discussion? Why?
2. Is it worth while to develop the habit of seeing the humorous side of life?
3. Why do people laugh?
4. What are the physical expressions of a hearty laugh?
5. What is Shakespeare's meaning when he speaks of being "stabbed" with laughter?
6. What does Milton mean when he writes of "laughter holding both his sides."
7. What are the earliest causes of laughter in the child?
8. Why do we laugh at incongruous or degrading experiences of others? Why shouldn't we feel grieved?
9. Why does a group of school children released from the class room burst forth into boisterous laughter?
10. What are the psychological effects of a good laugh?
11. Why is a city dude in the country a mirth-producing object?
12. Why is a "hayseed" in the city the subject of laughter?
13. Is man more afraid of social ridicule than of actual severe punishment?
14. Explain: "Laughter can kill innovations."
15. Explain: "The true hero is one who can ignore social laughter."
16. Why do people laugh at stories involving stuttering?
17. Why is the walking of a drunken man considered laughable by many persons?
18. Why does a wry face (without pain) cause laughter?

(The Social Self, the Looking-glass Self)

1. Distinguish between the individual self and the social self.
2. Give an original illustration of the looking-glass self.

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    V, XV.
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(Laughter)

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    VIII.

THE SOCIAL CHARACTERISTICS OF THE INDIVIDUAL

(Continued)

Other characteristics of the individual which are distinctly social, are suggestion and imitation. Suggestion and imitation, different names for different parts of the same process, operate so powerfully in the daily affairs of life as to merit considerable analysis as characteristics of the individual.

1. What difference does it make whether clerks ask, "Shall we send the package?" or "Shall we send the package, or will you take it with you?"
2. Is every normal mind suggestible?
3. Compare in openness of countenance primary and high school pupils.
4. What is the relation of the motor character of ideas to suggestibility?
5. What is meant by "muscle-reading?"
6. What is the difference between impulses and suggestions?
7. Distinguish between direct and indirect suggestion.
8. What is meant by "slantwise suggestion?"
9. What is the suggestion involved in the politician's slogan: "Pass Prosperity Around?"
10. Give an original illustration of indirect suggestion, of direct suggestion.
12. Distinguish between normal and abnormal suggestibility.
13. What is the psychological meaning of the popular statement: "It is a great thing to have a smile in your voice"?
14. Give an original illustration of auto-suggestion.
15. Give an original illustration of imitation.
16. Distinguish between unconscious and conscious imitation.
17. Is imitation a conserving factor in society? Illustrate.
18. Does imitation make for social progress? Illustrate.
19. Give an original illustration showing how suggestibility varies according to species, to prestige, to fatigue, to races.
20. Why are the French or Italians more subject to suggestion than the English or Germans?
21. Are women more suggestible than men?

22. Illustrate: "Almost everywhere propriety and conventionality press more mercilessly on woman than on man, thereby lessening her range of choice and dwarfing her will."
23. Find in Shakespeare an example of indirect suggestion.
24. Is an underfed person more suggestible than a well-fed person?
25. "Explain the deadliness of the innuendo."
26. Why is faint praise often more damaging than downright depreciation?
27. "Account for the fact that the best way sometimes to get the offer of a coveted position is not to be anxious for it."
28. "Why is it safer on meeting a formidable animal to stand than run?"
29. What is the point of the saying: "He doth protest too much."
30. "Explain the good moral influence of certain teachers and the utter lack of influence of other teachers."
31. "Distinguish between open-mindedness and suggestibility."
32. Distinguish between suggestibility and sociality.
33. "Compare business with industry in its effect on one's power to resist suggestion."
34. Illustrate: "We are most imitative in the things that are not the object of conscious attention."
35. Is "sentiment more elective than opinion?"
36. Is an ideal a better religious nucleus than a dogma?
37. Why is the moral responsibility of the novelist great?
38. Who is more dangerous to society—the disseminator of wrong ideals or the disseminator of wrong opinions?
39. Explain psychologically: Nothing succeeds like success.
40. Explain: "The vortical suction of our civilization is stronger than ever before."
41. Does Art need censorship more than Science?
42. "Why does your throat ache after listening to a speaker who forms his voice badly?"
43. "Does progress in stability and security lessen the hero value of the leader, and exalt his directive capacity?"
44. "What are the arguments against talks on sex hygiene before the segregated pupils of the public schools?"

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THE SOCIAL OPERATION OF SUGGESTION AND IMITATION

In group life, suggestion and imitation operate in various ways. The classification that is used here, is that of contemporary imitation, custom-imitation and merit (or rational) imitation. Merit, or rational imitation, refers to both contemporary imitation and custom-imitation, but in a varying degree. Only a small proportion of contemporary imitation is rational, while a relatively large proportion of custom-imitation is meritorious. Contemporary imitation is of two types: competitive and non-competitive—the first form is generally referred to as fashion-imitation.

1. Who are the more subject to the present-day fashion changes, persons guided chiefly by their feelings or by their reason? Why?
2. Define fashion.
3. Define a "style."
4. Distinguish between fashion and progress.
5. Distinguish between contemporary imitation and fashion imitation.
6. Explain: "The telegraph and the cash register are universal but not fashionable."
7. Illustrate how fashion is based in part on the desire for self-individualization.
8. Explain: "Nothing is fashionable till it be deformed."
9. Explain and illustrate: The fashion process has two movements: (a) imitation and (b) differentiation.
10. Explain: "Fashion is based on novelty."
11. Explain: "Fashion is based on reputability."
12. What does Professor Ross mean by "social racing." (*Social Psychology,* Ch. VI).
13. Do fashions change more rapidly than formerly?
14. Why is the high gloss of a gentleman's high hat considered more beautiful than a similar high gloss on a thread-bare sleeve?
15. Why is a given fashion often considered beautiful when in style, and unsightly as soon as out of style?
16. "Why do fashions tend to the extreme?"

17. ''Who are more responsible for fashion absurdities, the women who wear them or the men who are pleased by them?''
18. ''Do the fashions refine one's taste or debase them?''
19. ''Why is rivalry in consumption less pronounced among farmers than among people of corresponding means in the city?''
20. ''Is a religious leader to be commended for requiring his followers to renounce the extravagancies of fashion and to dress simply?''
21. Why has the dress suit for men remained more or less the same the world over?
22. What is a craze? Illustrate.
23. What is a fad? Illustrate.
24. What are the leading fads (five) in this community at the present time?
25. ''Compare in susceptibility to craze a hopeful, prosperous people with a hopeless, miserable people.''
26. How does the study of hygiene, psychology, and sociology help one to become crank-proof?
27. How does reading the ''sensational'' newspaper affect one's susceptibility to craze and fad?
28. ''How does the experience of responsibility affect one's responsiveness to mental contagion?''
29. Give an illustration of the strength and persistence of customs.
30. Why do we ridicule the customs of other people while oblivious to the weaknesses of our own?
31. ''Is more attention usually given to culture in old or new countries?''
32. ''What countries have most influenced the customs of the United States?''
33. Are all languages based on custom? Does the study of languages develop the habit of conformity to custom and usage?
34. Explain: ''Majorities do not necessarily stand for truth and justice. They stand for the customs and convictions of the past.''
35. Why do English-speaking women criticize Chinese women for compressing their feet longitudinally when they themselves try to escape the stigma of having normal feet by '' a formidable degree of lateral compression?''
36. Is a dynamic society more craze-ridden than one moving along the ruts of custom?
37. ''Show that the proverbial individualism of the farmer is not necessarily the same as individuality.''
38 How does the mastery of the classics affect one's social stability?
39. How does ownership of property affect one's social stability?

40. Why should the foundation of true culture be laid in the classics?

41. "Compare manual training with literary studies as a developer of objectivity and self-control."

42. Whence did the idea arise that "manual labor is degrading?"

43. Why do so many people believe that pecuniary success is the only success?

44. Are things beautiful in proportion as they are costly?

45. Why are we blind to the extent of our indebtedness to society and "therefore apt to imagine our individuality much more pronounced than it actually is?"

46. "Why is it that such generally admired beauties of person or costume as the bandaged foot, the high heel, the wasp-waist, the full skirt and the long train are such as incapacitate from all useful work?"

47. "Why does the standard of living rise so rapidly with every increase in prosperity that there is scarcely any let-up in the economic strain?"

48. Why is it easier to save money in the country than in the city?

49. What is meant by the aristocracy of achieving?

50. Is it possible for a Federal constitution, no matter how well adapted to conditions when written, to become in time an incubus?

51. "Does wider knowledge of the diverse traditions and customs of other peoples make you more cautious in your attitude toward your own beliefs and customs?"

52. Where custom rules are young men or old men in charge?

53. Explain: The neophobia of the old.

54. Can the ultra-conservatism of old age be avoided?

55. Why are generals retired at about 62 years of age?

56. Why are popes and judges generally appointed when past middle age?

57. Do you agree: The law library is the laboratory of the law student.

58. Illustrate: Physical isolation favors the sway of custom.

59. Explain: Social isolation favors customs.

60. Who has the wider outlook and the freer mind, the average teacher or the average parent?

61. Illustrate: "One of the greatest pains to human nature is the pain of a new idea."

62. "Contrast the laboratory method with the text-book method in forming the open, interrogative mind."

63. Does manner of living or manner of work change the more rapidly? Why?

64. Why is custom so powerful in matters of feeling?

65. Explain: "Everything in which men must move together, is liable to fall behind the times."
66. "Why do woman's legal rights lag behind her generally acknowledged moral rights?"
67. If you were trying to induce "Jews and Christians, Orangemen and Catholics, Germans and Slavs, Poles and Lithuanians" to sink their enmities, how would you proceed?
68. Under what conditions do new ideas try to appear old?
69. When do old ideas try to appear new?
70. What is meant by rational imitation? What per cent of custom-imitation is rational? Of fashion-imitation?
71. In what sections of our lives does custom-imitation prevail? Fashion-imitation? Rational-imitation?
72. In what sense is rational imitation radical? In what sense conservative?
73. "Which is better, easy amendment or spurious interpretation as a means of making a written constitution elastic?"
74. Is it irrational to follow authority?
75. "Contrast the unbridled spirit of innovation and social experiment with the scientific attitude toward institutions and property."
76. "What is the rational way of ascertaining woman's sphere?"
77. What are the most difficult foes of new and worthy ideas and methods?
78. Explain: "Most of us jump into our beliefs with both feet and stand there."

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(Rational-imitation)

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THE PSYCHOLOGY OF THE GROUP

The human group conducts itself according to psychological laws. Further, conflicts between groups take place upon the plane of psychic struggle. Then, there are various types of human grouping in society—some of a permanent character, others of a purely temporary nature. Of those in the latter group, the crowd has attracted considerable scientific attention. In what ways does an individual act differently when a member of a crowd than when alone? For what reasons does he act differently? Thus, the psychology of the group involves far-reaching considerations.

1. Define a "group."
2. What are the leading psychic characteristics of group-life?
3. Illustrate the conflict between groups.
4. Distinguish between a permanent group and a temporary group.
5. Define a "crowd."
6. Distinguish between a homogeneous and a heterogeneous crowd.
7. Why does the crowd generally have a leader?
8. If a crowd does not have a leader, what does it do?
9. Why is one's individuality "wilted in a dense throng?"
10. Why do feelings run through a crowd more readily than ideas?
11. In order to unify men, why is it necessary to touch the chord of feeling?
12. Why is the crowd-self irrational?
13. Explain: "In a psychological crowd, people are out of themselves."
14. Explain: The crowd is recidivistic.
15. Does a crowd tolerate freedom of speech? Why?
16. Why is the crowd-self ephemeral?
17. Distinguish between a mob and a crowd.
18. What is the meaning of the word, mob?
19. Is a holiday jam in a railroad station a mob?
20. What is the relation of Roberts' Rules of Order to the impulses of the crowd?
21. Explain: "The squeeze of the crowd tends to depress the self-sense."
22. Is a jury a crowd, or a mere group of individuals?

23. Discuss: "A great deal of so-called patriotism is but the crowd-emotion of the nation."
24. Define an assembly.
25. Define a "public."
26. Explain: This is an era of publics.
27. "Should the capital of a commonweath be its chief city, or some centrally located town?"

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THE PSYCHOLOGY OF LEADERSHIP

One of the main factors in group progress is the leader, the inventor, the discoverer, the prophet, the seer, the executive, the genius of whatever type. Progress seems to start with the individual who "particularizes" upon the social fund of feelings, beliefs, and actions, and produces a new way of feeling, thinking, and acting. Further, every individual who imitates, always invents. Nothing is imitated exactly, but always with some variation, dependent upon the individual equation. Thus, through a few outstanding psychic variations and many small psychic variations the group progresses.

1. How would you define leadership?
2. What is meant by "individual ascendency" as opposed to "social ascendency?"
3. What is the relation of physique to leadership?
4. Of energy to leadership?
5. Explain: A leader represents a focalization of psychic energy.
6. Explain: It is a leader's work "to pull triggers in the minds of his followers."
7. Explain: "The successful shepherd thinks like his sheep."
8. Distinguish between the intellectual and the executive type of leadership.
9. Should a leader draw or drive people?
10. Distinguish between a crowd-compeller and a crowd-exponent.
11. Explain: Leadership assumes maximum importance in times of transition.
12. What special qualities are needed by the leader who is a public speaker?
13. Explain: "Invention is as natural as imitation."
14. Distinguish between leadership, invention, and discovery.
15. What is meant by the aristocracy of achieving?

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THE PSYCHOLOGY OF SOCIAL CONTROL AND OF SOCIAL PROGRESS

The variations and inventions of individuals are so numerous and in such opposing directions that the group—for survival purposes—finds it necessary to exercise a constant control over these variations. The variations which seem to be in line with the continuance of group welfare are encouraged and those variations which appear to be opposed to or destructive of group unity and continuity are suppressed. How much control shall the group exercise over its members? and what shall be the nature of this control? in order that the maximum group progress may result, are two vital problems.

As the individual "particularizes" the social inheritance, society "generalizes" the invention of the individual. That is to say, the individual upon the basis of the ways of thinking and doing which he finds available makes an invention; in turn, society absorbs this new invention and it becomes a part of the social fund of ways of thinking and doing. Then another individual upon the basis of the increased social inheritance makes a new particularization, or invention, and thus the process continues, and thus the group progresses (see Baldwin, The Individual and Society, Ch. V).

1. "Which binds its members more closely by custom, a religious organization or a business organization? Why?"
2. Do we accept the reigning values of our own class or of the class to which we aspire?
3. Meaning of social control?
4. Is more social control needed in a dense or in a sparse population?
5. In a homogeneous or heterogeneous population?
6. In time of war or of peace?
7. In a society stratified by classes or not?
8. Is more or less social control needed in the United States now?
9. What are the dangers of too little social control?
10. What are the dangers of too much social control?
11. On what kinds of occasions does public opinion arise?
12. What are the advantages of public opinion as a means of social control?

13. What are the disadvantages of public opinion in this regard?
14. What are the advantages of law as a means of social control?
15. What are the disadvantages of law in this particular?
16. What are the advantages of customs as a means of social control?
17. What are the disadvantages of customs in this connection?
18. What is meant by the protective philosophy of a group?
19. Why are opprobious epithets applied to refractory members of a group?
20. How do personal beliefs operate as a means of social control?
21. How generally are individuals aware of being under social control?
22. What is meant by a natural social order? (Ross, *Social Control*, Ch. VI). Give an illustration.
23. Wherein lies the need for social control? (*Ibid.* Ch. VII).
24. What are some of the earliest signs of collective pressure? (*Ibid.*)
25. Why are 9/10ths of the cases in a criminal court impossible in a new country? (*Ibid.*)
26. Explain and illustrate: The state is more rapacious than it allows its citizens to be.
27. Who are the professionals whose business it is to keep up the social order? (*Ibid.*, Ch. 27).
28. What is meant by class control? (*Ibid.* Ch. 28).
29. Best way to gauge the volume of social control at any time in a given society? (*Ibid.* Ch. 29).
30. What would be the effects of no social control on progress? Reasons.
31. Is there any reason to believe that in years to come social control will be less necessary than now? (*Ibid.*, Ch. 33).
32. Is persecution a good method of securing control?
33. Are there more places for authority in settling public questions than in settling private questions?
34. "Ought a conflict between types of water filtration or armor plate be referred to the voters?"
35. "What class of public questions should be settled by the voters?"
36. Is it wrong to punish those who persist in folly that hurts only themselves or merely inexpedient?
37. Why is discussion able to "hurry conflicts to a conclusion"?
38. When is discussion profitless?
39. What are the leading foes of new ideas?
40. "Why is it that almost invariably truth or wisdom is found to be with neither extremist in a controversy?"
41. "Is it better to assail a false dogma or to undermine it by marshalling and interpreting the adverse facts?"

42. ''What should be the chief basis of religious fellowship—agreement in belief or agreement in ideal?''
43. Is there any reason for thinking that the progress of Western culture narrows one's options in believing and judging, but encourages one's opportunities for doing and enjoying?
44. Why does the morality of diplomacy and war lag behind the morality of individuals?
45. Illustrate: ''There never has been a society which did not tolerate or approve some conduct that was bad for it.''
46. ''Compare the big university with the small college in power to form and refine the student.''
47. In what ways is there too much social control in the United States from the standpoint of securing progress?
48. In what connections would you suggest more social control in this country with reference to accelerating progress?
49. Are the needs of the individual always in line with group progress?
50. Are the needs of the nation always in line with international progress?
51. Why is it unwise to be either an ''individualist'' or a ''socialist''—as these terms are commonly used—in matters involving humanity-wide progress?

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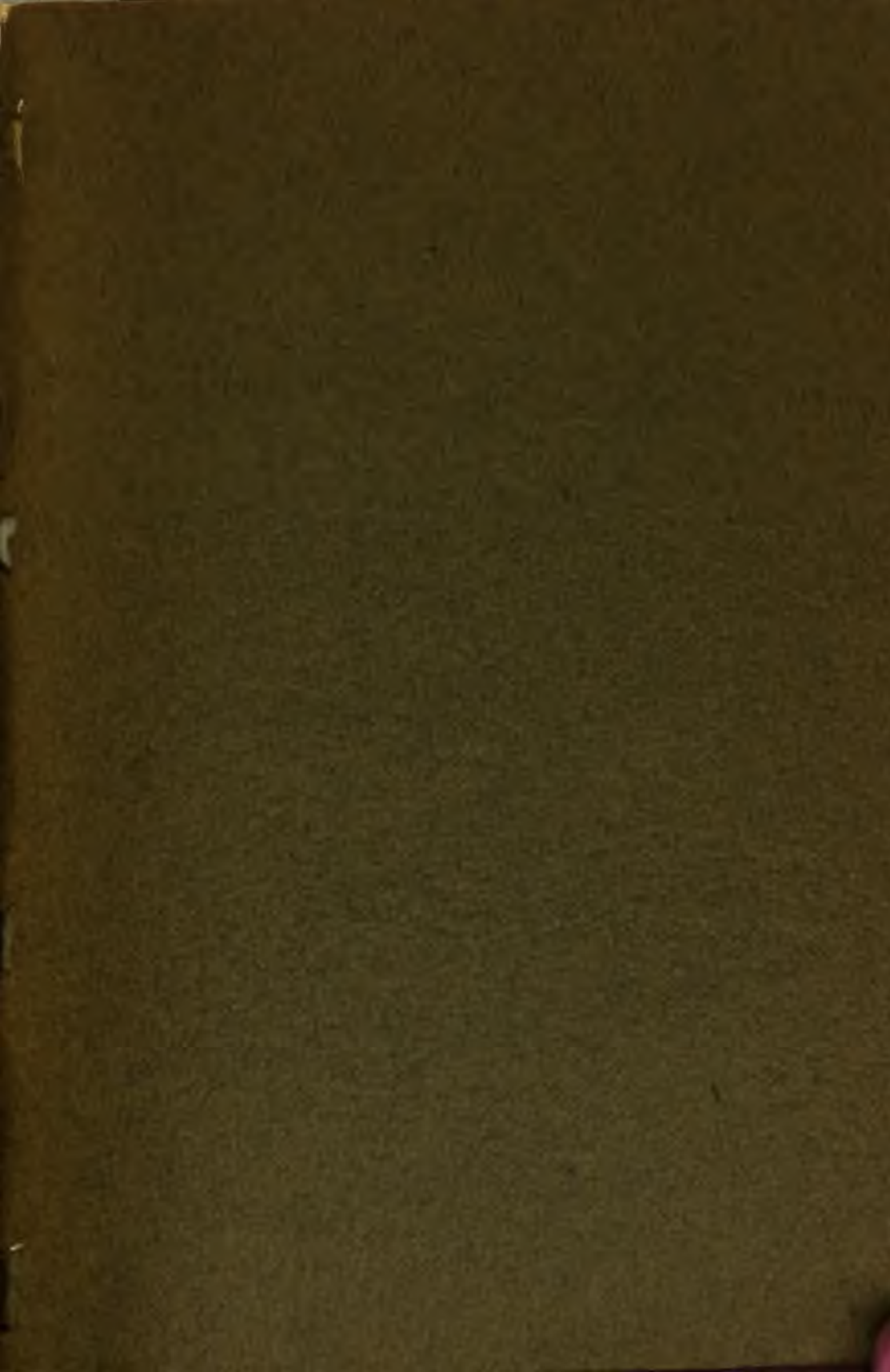
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